The Jesuits last Design TO RUINE RELIGION.

Being some Observations upon the SWORDS ABUSE.

Asserted upon this Question, *Viz.*

Whether the Christian Magistrate hath any thing to do, to Restrain men from the violation of Christian Truths, or the Rules of Religious-Worship.

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To the truely

Christian Reader.

IT is very well knowne, to every understanding Christian, that there are two maine Pillar- of a Reformed State, the two great Ordinances of God, Magistracie *and* Ministrie: *And its as easily observable, that many there are, (whether ignorantly, or intentially) who are,* Sampson-*like, laying hold of those two Pillars, though they pull downe therewith, the house of the Kingdome and Church, upon their owne and others heads. How much the latter, (the* Ministrie*) hath beene undermind in all times, especially within these last dozen yeares, there's no observing Christian but hath taken notice. What* Innovasions *and subscriptions, have beene Imposed upon godly and faithfull Ministers, by the* Prelates, *to drive them from their Stations, and out of the Kingdome, who doth not yet remember? Within these last seven yeares the same Designe hath beene carryed on, but in another dresse. The great Jesuiticall Project (for they lye behind the Curtaine, and Act it) hath beene to make the Ministers (whom they could not corrupt) and Ministrie, vile and contemptible, which hath proceeded to a very high degree. The way to effect it hath beene this: First, To poure out upon them whole Dung-carts of the vilest Reproaches in Pamphlets; that ever*

Christian eare heard; thereby to expose them to the scorne of the people, and so to nullifie the Successe of their Ministrie. Secondly, To cry downe their Office, either as Antichristian, or none, Setting up Preachers of the basest of the people, (as Jeroboam *made Priests) admiring and adoring them above the most Learned, Faithfull, able Ministers of the Gospell; from whom, as Instruments under God, they received all the knowledge and grace they have, (if they have any) yet now contemne them (which true grave cannot doe) as the dirt under their feet. Thirdly, To cry downe Learning, Arts, Universities, as useless, pretending to new* Revelations, *which are the meer delusions of Satan. Fourthly, The last, but not least destructive, to cry downe their setled Maintenance by Tithes, and leave them to the cold and comfortlesse Charitie of the people, which will starve them out that are in, and keepe others from entring in. (This alone will doe it) if the rest faile.*

For the former (the Magistracie*). it hath beene the long policie of* Antichrist *; to perswade the world, that the* Christian Magistrate, *hath nothing at all to doe in matters of* Religion, *that so he might usurpe that power into his owne hands. This damnable Doctrine, destructive to Religion, to State and Church, hath long beene contended against by all the* Reformed Churches, *and their Learned Champions.*

And little could wee expect, that any men, that pretend to Reformation, *should herein have complyed with them. But our feare and jealousie is, they are acted and agitated, either by strong delusions of Satan, or by the subtile Insinuations of disguised Jesuites, who have now at last transform'd themselves into* Angels *of* Light, *in stead of their former* fierce heat. *Its knowne to all the world, that the*

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To the truly Christian Reader.

Protestant Religion in England *is setled by Parliamentarie Power, and Lawes by them establisht: And whilst that stands in its faithfulnesse and vigour, Poperie is not like to enter here. Many wayes have bene attempted, either to corrupt it, or breake it, in former and later times; but, blessed be God, all in vaine. But now of late, there is at once a double designe upon it; to breake the Being of it, and the Authoritie of it in matters of Religion, together, or if not both, the latter. And this is the designe of the Pamphlet, entituled,* The Swords abuse asserted. *Whither this Gentleman, the Author of it, or any in the Army, have such Intentions, I dare not say; but the Positions, lately offered to the world, doe clearely ponderate that way. This I find to be his Principle, destructive enough, which he asserts,* pag. 15. "*That Christians and Heathens in* "*Civill Affaires, are alike subjected to the Civill Sword,* "*but neither subject in Religious causes; and there can be* "*no Restraint, where there must be no Superioritie; than which, no* Jesuite *could have spoken worse. This he obscurely hinted in his Title Page, but kept it for a* Reserve, *till he had baffled his Readers eyes with some appearance of reasons against* Restraint, *which is but one part of the Magistrates power. Wee shall weigh what he sayes, and cleare up to the Reader,* The Depths of Satan *vailed therein.*

The Depths of Satan DISCOVERED.

Quære.

Whether the Civill Magistrate, though he shall not compell, yet may not restraine those who professe not Christianitie, from divulging their Principles, especially by visible worship, or practise in Idolary?

BEfore I come to debate this Controversie, I shall say something by way of distinction, to the stating of the question.

1. For the Title of the Booke, it might very well passe, in a right sense, as applyed to the distempers of the Times. If he mean it of them, to whom he speakes, as he seemes to doe in that Dedication, *A word to the Armie*, viz. That it is an Abusing of the *Martiall Sword*, to take upon them to determine of matters of Religion, or to take power to themselves to limit or extend the Libertie thereof: Wee should easily agree with him, to assert it a very great Abuse, for them, a Parliament sitting, (from whom they have their Commission onely for Martiall Affaires) to intermeddle in matters of Religion, *as beyond their Sphear*, as he speakes. But if he meane, (as he expressely discovers himselfe, *pag.* 15.) That the Supreme Magistrate, bearing pag. 3.

ing the Civill Sword, hath nothing to doe, about matters of Religion, he abuses his Reader and his owne Reason, to undertake to assert it; as shall appeare in the sequell.

2. Wee distinguish of Temple-worke, (as his Title Page calls it:) If he meane it thus, That the Sword is an uselesse Toole (his owne phrase) for the first Erecting or Constituting Members of a Church, gathered out from Heathens, that is, for the Conversion of men to the Christian Faith; its readily granted: For Christs subjects, must be all volunteers, a willing people. But if he meane, that in a constituted Church, the Christian Magistrate hath nothing to doe, to restraine men from the violation of Christian Truths, or the Rules of Religious worship, in the externall Profession and exercises thereof; he shall find himselfe miserably mistaken. Conversion of Soules belongs primarily to Christ, by the operation of his Spirit; instrumentally to the Ministers of Christ: But when men are converted to the faith and profession of the Gospell, and have embraced the Truths and worship of it, if then they shall blaspheme or corrupt those Truths, or prophane that worship, the Magistrate, (wee thinke) hath power to restraine, yea, and to punish them for that violation.

3. Conversion it selfe, is two wayes considerable; either with respect to the Conscience, which wee may call the internall reall Conversion to the Faiths being made thereby true beleevers; and this is the worke of Christs Propheticall and Kingly Office; or else with respect to the outward Profession of the Faith: This latter is the object of the Magistrates power, in regard of regulation of it, according to the Rules of the word; for he is made the Keeper of both Tables, in regard of the externall acts and exercises thereof.

4. Its one thing for the Magistrate to prescribe a *Rule of Faith* (as the Pope presumes) or a forme of worship of God; another to look to the *preservation* of both (prescribed by Christ) from the corruption of Seducers and False Teachers, or the violation of prophane men: "The ordering of the visible "worship of God, as he speaks, and the ordaining of the Rule "of Faith, whereunto all are alike subject, &c, belongs entire- "ly and solely to Jesus Christ. As he, pag. 4.

5. Wee

5. Wee note one notable fallacie all along this Disputers Pamphlet; that is, *Petitio principii*, that he seemes to insinuate it as granted, (which many others of his way doe) That there is no Rule of Faith or Worship determined, or held forth in the word; but all is now Skepticall: (Sure wee are, there is scarcely one Truth but it is questioned in this Age.) For if there be any one Fundamentall Principle of Truth, or Rule of Worship, held forth clearely in the Scripture; the Blaspheming of that Truth, and teaching men so; the Prophaning of that Worship, and practising so, may be restrained by the Magistrate; yea, and punished too, as wee think: And yet this very Restraint or punishment is decryed and beaten downe by the force of this mans Arguments; which what strength they have, shall now be considered.

"First, he sayes; His capacitie cannot discerne the distinction betwixt the Compulsive and Restrictive Power; being "fully perswaded, the former is sufficiently included in the "latter; And he who hath power for the latter, shall by frequent restraining, upon every frivolous occasion, make mee "restlesse till I read his pleasure: That I worship as he wor"ships, and so I feele his power to the former, &c.

To which I answer: First, Surely then his capacitie is very narrow and shallow, the distinction is so cleare and evident. An instance is readie in *Nehem.* 13. concerning the fourth Commandement, one of the first Table, and a part of worship: *Nehemiah* did not compell the Heathen Merchants to keepe the Sabbath in the prescribed manner, yet did he restraine them from polluting of it. Secondly, It is so farre from Truth, that the fromer is included in the latter, as that instance and many more demonstrate, that it is rather true backward; that the latter Restriction is included in the former Compulsion, not Compulsion in Restriction. Thirdly, The *Jewish* Magistrates did restraine Heathens from the Prophanation of the Sabbath, and other Services, yet never did, nor might compell them to the observation of them till they voluntarily Proselyted: And this Restraint was thus farre beneficiall, that it prevailed to bring them to Proselyte to the

Jewish Religion, that they might enjoy the Priviledges of it: And if Restraint of Seducers and false-Worshippers have the same effect upon them, to bring them to embrace the true Faith and right Worship of God, I know no hurt they have by it. A Stranger (said the Law) shall not eat of the Passeover, nor enter into the Temple till circumcised; And this difference in partaking of many priviledges, was a mercie to the *Gentiles*, to win them to come in, for the priviledge sake. There are many such Lawes of Restraint in all States, which yet never come to Compulsion; as he cannot but know. But,

"Though the Restrictive may be different, yet it ever cen-"tered in the Compulsive; and the most cruell of Tyrants "have first appeared in the Restrictive, &c. But this, if it be not a contradiction, is contrary to what he said afore: There he said, Compulsion was included in Restriction: Now Restriction centers in Compulsion. Secondly, That word (*Ever*) is false, and contrary to manifold experience, as afore. And marke the Logick of these men; they commonly conclude a generall, from one or two particulars. Tyrants, (as the *Pharisees* and *Jewes*) have sometimes appeared in the *Restrictive*, before the *Compulsive*; no Restriction ever centers in Compulsion. Thirdly, Nor is the *Restraint*, to force them that obey it not, to the contrarie practise: Nor does Compulsion come as the consequent thereof: If any punishment follow, it is for disobedience to the Law of Restraint, E.G. *Nehemiah* restraines the Heathens for selling wares on the Sabbath dayes; and threatens to lay them in *durance*, if they did transgresse that Prohibition: but he never intended by the Restraint or punishment, to compell them to observe the *Sabbath*, as the *Jewes* did, in Religious Sanctification of it. Lastly, To prevent this consequent Compulsion, let it be made a Law, that no man, shall openly Blaspheme the Truth of God, or Prophane the worship of God; and if he doe not, he shall not be compelled to beleeve as the Magistrate beleeves, or worship as the Magistrate worships: And as this may suffice for his securitie against Compulsion, so it clearely puts a difference between Restriction and Compulsion: Consider the next.

Secondly,

Secondly, Hereby (sayes he) "I make the Civill Magistrate "Judge of Christianitie, which as none can assume without "sinne, 2 *Cor.* 1. 24. So none can consent to, without being "guiltie of strong endeavours to dethrone the Lord Jesus to "whom alone this judgement is committed, and whose Scep-"ter onely can sway the Conscience, &c.

1. Let him apply this to the state of the *Jewes*, and see how inconsequent it is. The Magistrate then had power to judge of the Rule of Worship, without sinne; else, how could he Restraine men (or punish them) for transgressing the Rule? And if the Rule of Christian Truth, and Worship, be as clearly prescribed in the new Testament (as it is) why may not the Christian Magistrate, be as competent a Judge of Christianity, and Restraine from the violation of it?

2. It is equivocall, the word (*Judge*) and so he deludes us: It is one thing to be a Law-maker, which is (as his Text hath it) to have Dominion over their Faith, by prescribing a Rule of Faith, or Worship: Another to be a Judge of the Violation of that prescribed Rule: The Apostle *Paul* himselfe was a competent Judge of the Rule of Faith, and so of the Violation of it; though he was not the *Lord* of their *Faith*, to coine new Articles of Faith, without command from Christ: Say the same of the prescribed Worship: Nor is this to consent to the dethroning of Jesus Christ, nor to take upon them to Sway the Conscience: For wee suppose the Rule of Worship prescribed, and the Magistrate to have power only upon the externall man, to preserve from the violation of that worship; not to Compell or Sway Consciences or Hearts, to worship God aright with internall worship. Therefore this Disputer, (whether ignorantly or fallaciously, I know not) deceives his disciples with a double false supposition: First, That there is no certaine, * determin'd, cleare Rule of Faith or Worship, in the Scriptures, but all is doubtfull and uncertaine, without Revelation: Secondly, That the Magistrate by this Restriction, intends Compulsion, and that of Conscience, to beleeve or practise, what it doth not beleeve, to be the Rule of Faith or Worship: And withall, that those that grant him this power

* He cannot expect a concurrence of any partie considerable in the Nation, in Principles of Christianitie, *pag.* 8.

of Restraint, give him a Power to Sway Conscience, so to beleeve or practise; which wee disclaime as much as himselfe. Nor doth the Magistrate by this Restraint of Seducers or Idolaters, take upon him to convert Soules, (the worke of Jesus Christ alone) but to keepe them from infecting others, by false Doctrine or false Worship; and in the end, to reduce the Erroneous to the right wayes of God.

3. The instance of *Pauls* Restrictive Power on *Mars-hill*, is quite beside the question: He was a *Minister*, not a *Magistrate*; and the worke being Conversion of Heathens to the Faith: for the Constitution of a Church, not in a Church Constituted: For I demand, If after *Paul* had setled a Church, and given them the Rule of Faith and Worship, any Professour thereof should have Apostated from both, or either; whether he would not by his Apostolicall power, have restrained him, by Church censures? If so, his Texts and proofes falls as heavily upon the Ecclesiasticall power, as upon the Civill: and all his absurdities pretended here, fall upon S. *Paul*: "He makes "himselfe a Judge of Christianitie, and consents to the de-"throning of Christ; takes upon him to Sway the Conscience, "and convert hearts, which is peculiar to the Scepter of "Christ, &c. But this Doctrine, tends evidently to nothing but *Skepticisme*, and Prophanesse; that every man may not onely beleeve, but publish and practise Errours and Idolatry, without controle, either of Magistrate or Minister. And thither wee see it inclines apace, and there wee feare it will end, if not betimes prevented. But further,

"He gives a caution: That if Christ send a Servant, saying, What I have revealed to you in secret, preach you on "the house tops. Goe to the publique Synagoge in this Season "of their assembling, which otherwise you cannot procure; "Goe, I say, and reason with them, for they are in all things "too Superstitious: Doe not you runne the hazard of restraining in this case, under pretence of disturbance: If their "publique way be according to the way of Christ, the privi-"ledge of Disputing is according to the Directory of Christ, "1 *Cor.* 14, 22. If not, &c.

To

To this wee ſay, Firſt, This man ſeemes to be a meere *Skeptick*, and (as was ſaid afore) to ſuppoſe there is no *Rule* of Truth or Worſhip preſcribed; and the times to be, as in the Apoſtles dayes, before the New Teſtament was written: And withall, he ſeemes to be a *Familiſt*, expecting Revelations, which "he "infinuates in thoſe words, [What I have revealed to you in "ſecert] And yet afore, he calls the Armie to direct them-"ſelves [by Chriſts proclaimed Law as their Line; at leaſt for "the worke of his owne worſhip and Temple, *pag.* 3.] and to "meaſure their proceedings herein by the pattern of his Scrip-"tures.] But it is no new thing for Errours to *interfere* and contradict themſelves. For, if there be any certaine Rule of Truth or Worſhip, what reaſon is there, that any man, under pretence of New Light, ſhould have libertie to diſpute it? Is not this a plaine diſturbance of the Church? Suppoſe the publique *way* be the *Way* of Chriſt, why ſhould any man diſpute it over and over againe? What need he goe and reaſon with them, who are in nothing Erroneous or Superſtitious, but obſervant of the way of Chriſt? Will Chriſt ſend men to diſturbe his Setled Truths and Worſhip? And yet, if every man, that will pretend a new Revelation, may have liberty to diſpute the old wayes of Chriſt, and by a ſubtile wrangling Jeſuiticall wit, *puzzle* weake Chriſtians with new *Skepticiſmes*, nothing will more diſturbe the Peace of the Church, as was evident once in the Church of *Galatia*; and is in *Ours* at this day. *I would they were cut off, that thus Trouble it*; The priviledge of *Diſputing*, which he pleads from 1 *Cor.* 14. was before the *Rule* was written, when there was an extraordinarie gift of Propheſying, and new Revelations were diſcovered concerning the Truths of the Goſpell: But the ſame Apoſtle cenſures this libertie after the Truth and Rule thereof was clear-"ly delivered, 1 *Tim.* 6. 3, 4, 5. [If any man teach otherwiſe, "and conſent not to the wholeſome words, even the words of "our Lord Jeſus Chriſt, and to the Doctrine which is accord-"ing to Godlineſſe: He is proud, knowing nothing, doting "about queſtions and ſtrifes of words, whereof commeth En-"vie, Strife, Raylings, evill Surmiſings, (and mark that) per-"verſe

"verse Disputings, of men of corrupt minds, and destitute of "the Truth: from such withdraw thy selfe: Where the Apo- "stle meets just with the practises of our *Times*;] Supposing, that when once the *Forme of sound words* (as it's called, 2 *Tim.* 1. 13.) is delivered to the Church, and the *Doctrine according to Godlinesse* is once Setled, no man may have the libertie to *Dispute* them: And if he doe, he is proud, doting (or sick) and di- sturbes the Peace of the Church. "He that thus *troubles* the "*Church, shall beare his judgement, who ever he be*, Gal. 5. 9. But wee proceed.

Thirdly, "The conviction of the understanding being the "foundation of Conversion, and that a faculti that cannot "be forced, nor satisfied without an over-comming Reason; "A powerfull Argument, would soone subdue that noble "part, when civill Restraint would encrease prejudice, and "confirme obscuritie: Therefore the way of God is rather, "Come, let us reason together, &c.

But this man dreames of such a *Restraint*, as never came in- to any rationall mans head. Was ever Restraint used as an ar- gument to convince or convert men? to make a man beleeve this or that without reason? No: The man shall be informed by the strength of Scripture-Reason; and Light held forth to him, if he be able or willing to receive it: And if after all the best information, he cannot, or will not see that Light, he shall not be forced to beleeve or practise what he understands not to be the way of Christ. Onely, if he be in an Error, in Doctrine or Worship (as wee suppose him to be, in this Dis- pute) he shall be restrain'd, not from beleeving or practising secretly, his owne Erroneous way; but from *venting* his Error, or practising openly his Idolatrous worship, to the *Infection* of others; and this was ever Gods way: The *Leaper*, (suppose he did thinke himselfe cleane) was not restrained to make him beleeve himselfe a Leaper, but to prevent others infection: The same God that said, Come, let us reason together; said also, Thou shalt not suffer *Seducers* or *Idolaters*, or *Sabbath- breakers*, within thy gates: The same Apostle, which said, "[I beseech you brethren, by the mercies of God, &c.] said

also

"alſo of Falſe Teachers, [whoſe mouths muſt be ſtopped, who "ſubvert whole houſes, &c. and I would they were cut off "that trouble you.]

Oh (but ſayes he) A noble Spirit, a *carnall Sword* can never reſtraine! who attempts it, partakes of other mens Hypocriſie: But this ſuppoſes that noble Spirit to be in the *right way*, and the Magiſtrate to be in the *wrong*: Whereas we ſuppoſe (in this diſpute) the man to be in the wrong, and the Magiſtrate in the right. Secondly, It is not *Reſtraint* (of which wee ſpeake) that makes *Hypocrites*; but compulſion to make men beleeve or practiſe what they beleeve, not to be the wayes of Chriſt; which is not now the queſtion.

4. "Humane reſtriction, is inconſiſtent with the very name "and nature of the Goſpell, that a man cannot mention ſuch "a thing, without including himſelfe amongſt the enemies "thereof; It imparts nothing but a proffer of Peace, Love, &c. "even to the pooreſt Captives, flat Idolaters, &c.

Here wee muſt diſtinguiſh, (what this *Diſputer*, ignorantly or Jeſuitically confounds) For the Converſion or firſt gathering of a man or people, to make a Church, the Goſpell knowes nothing but Peace, &c. But when a Church is Conſtituted, it hath a Rod of Cenſures for the Immorigerous, Apoſtates, or Seducers: If he ſay, that's nothing to the Magiſtrate, but belongs to the Miniſters: I anſwer, let him looke to that; For his Argument ſtrikes at all Reſtriction, as well as Civill: (and ſo do all his Arguments.) The Goſpell imports (ſayes he) nothing but proffers of Peace, &c. which in a conſtituted Church, is utterly falſe: But if the Civill Magiſtrate, being a Chriſtian, ſhould not interpoſe by a civill Reſtriction, to reſtraine Seducers, Idolaters, &c. they would little regard the Eccleſiaſticall, to the great, not onely diſturbance of the Peace, but utter ſubverſion of the Church.

"But ſayes he; If your Preſident be from the Law (wherein "indeed, ſuch reſtriction would better ſuit with literall ſer-"vice, eſpecially the Reſtrainers, being as well Typicall, as the "Sacrifices) you are debtor to the whole Law to doe it: and "Chriſt ſhall profit you nothing.

This

This is first an *Antinomian* fancie, as may easily be observed, or a conceit of *one*, that denyes the authoritie of the Old Testament: For, though the Ceremoniall and Judiciall Lawes were Typicall, and so farre voyd; yet the Morall Lawes (by which the Magistrates power is established) is still in force; as is abundantly proved by others: The fourth Commandement gives Superiours power to restraine *Sabbath-breakers*; and more then that, to punish them, if Jewes, or Christians; And the fifth Commandment gives Magistrates power to restraine, (and punish) all wicked practises: Sayes not the Gospell the same? *Rom.* 13. 4. ["He is the Minister of God, a Revenger "to execute wrath upon him that doth *evill*"] who shall distinguish where the *Law* distinguishes not; and say, It respects wickednesses of the second Table, not of the first?

2. He would insinuate, That the Services of the Old Testament were onely litterally, and so Typicall; whereas they had Morall services also, and in them the power of the Magistrate apparently did interpose, upon the Prophanation of them.

And, 3. He would have his Reader beleeve, The Restrainers were also Typicall (as their Sacrifices were) and only Typicall, and in nothing Morall: whereas they had Moral Lawes, and exercised their Morall power, in Restraining or punishing offenders accordingly, as shall appeare. It is therefore a Scandalous wicked Censure, to say [The desire after Civill Power to restraine, &c. is the character of men not yet reformed by the power of the Gospell] when both Law and Gospell confirme that power.

"But he hath Scripture proofe, which cannot easily be eva-"ded, *Mat.* 13. 28. [You shall perceive a zealous servant for "the honour of Christ, discerning clearely the enemies of "Christ, and told they were such, Idolaters, for they were the "visible children of the Divell, compared to Tares, &c. Well, "the servant desires to destroy them; *No*, saith Christ, least "you pluck up the Wheat likewise: but might he not restrain "them? No, let them grow: whence may be clearely and "safely concluded, That men may not pluck up the ene-

"mies

"mies of Christ, or restraine them by an humane pow-
"er, &c.]

This is the great place, and grand Argument of all Seducers to plead their own Libertie and Toleration; I shall therefore digresse a little, and take into consideration what another subtile (if not Jesuited) Author argues in this point, for Libertie of Prophesying; The booke is very plausible, and very taking (as I perceive) with some of good parts, and great place, especially in this particular: I thinke it not amisse to set downe the summe of his discourse also upon this Text, and to *Antidote* (if possible) the Poyson of both. Thus hee proceeds:

"The difficultie of Expositon of this Text, *Mat.* 12. 24. D. *Taylor*, Li-
"&c. is reducible to these two questions. berrie of Pro-
phesying,
"1. What is meant, by (Gather not;) that is, what kind p. 194.
"of Sword is forbidden; For the Spirituall Sword, that is
"not forbidden to any sort of criminalls, for that would de-
"stroy the power of Excommunication. It lyes therefore a-
"gainst the Temporall Sword, in cutting off some per-
"sons.

"2. What is meant by Tares, or who those persons be.
"They are either persons of ill lives, *in re practicâ*, or else
"faultie *in re intellectuali*, (in opinion) there is no third. The
"former is not meant, because it would destroy all bodies po-
"litique, which cannot consist without a compulsorie power
"of the Sword. It must then be meant of the latter sort in
"opinions, commonly called Heresies. And the reason here
"given confirme this; least you pluck up also the Wheat.

"For, 1. Heresie is of so nice a consideration, that by our
"mistakes wee may root up Truths, when wee thinke to root
"up Heresies.

"2. When a revolution of humane affaires, sets contrary
"opinions in the Throne or Chaire, they should root up and
"persecute Truths, as they were persecuted before.] This is
the summe and strength of his discourse.

I shall first joyne issue with the *Doctor*, and shew you how

farre hee agrees with our *Author*, and how farre hee disagrees with the *Truth* it selfe.

1. The Doctor, (and so our Author) mistakes the scope of the Parable, (beyond which it is not *Argumentative*, as Schollers say) For that is onely this, [" That there shall be a mixture of good and bad in the Church, to the end of the world] Not to shew what censures are to be inflicted, or what persons are to be censured or tolerated.

Beza in *Loc.* and others.

2. Our Saviour himselfe tells us who the *tares* are, *vers.* 38. *The children of the wicked*; and *vers.* 41. *All things that offend and doe iniquitie*: So that its apparently meant of ill *livers*, as well as of ill *opinioners*.

3. Of evill-livers, it cannot be meant of *open wicked* men, that they should be tolerated, for that would destroy, not onely *Civill* Government, but the State it selfe and Commonwealth; but of secret *Hypocrites*, who are so like the Wheat, that wee may easily mistake, and root up one for another.

4. It cannot be meant of all offenders, *in re intellectuali*, in opinion: for some Heretiques are so grosse, and so destructive of *Religion*, *Pietie*, *and Government*, that the Doctor himselfe elsewhere grants, yea, proves they may, and must be rooted up; yet if his reason be of any force, it pleads for *toleration* of all Heresies; For the Text doth not so nicely distinguish as he does; but speakes indefinitely, if not universally, of all tares, *ever clearly discovered so to be*, (as our Author sayes) and yet bids the servant not *pluck* them up, nor *restraine* them; but let them grow. Therefore one of their glosses, (if not both) is false, and corrupts the Text, instead of interpreting it.

5. His second Reason from the *Revolution* of humane affaires, *revolves* upon his owne head: For he grants, yea, affirmes, " That those *Heresies which destroyes Fundamentals*, " *or undermine Pietie, or overthrow Government*, may be prosecuted, (*prosecuted* he sayes, improperly.) Now, if those *Heretiques* of those destructive opinions, get into the Throne or Chaire, no doubt but they will persecute the Orthodox, (as the

the *Arrians* did, and *Papists* doe.) Therefore by this reason, the most grosse and heterodox Heresies must be tolerated, least wee pluck up the Wheat: that is, give them occasion when Times turne, to persecute the Orthodox: This is new Divinitie, which the Jesuits themselves will scarcely owne, I am sure, where they have power, they doe not practise.

And now I returne to my Author: First, observe his Logick, who would conclude a Theologicall Propositon from a Parable, not considering, that it proves nothing besides the scope of it, which is, as I have said, [" That there shall be in " the purest Churches, a mixture of bad and good, till the " great day of Discrimination, the day of Jndgement.] The rest is but as the Lace or Trimmings of the Garment.

2. Let him, (or let the Reader) take notice, that this Interpretation of his, utterly destroyes all *Civill* Goverment, and Ecclesiasticall too: *Civill*, in that hee acknowledges these Tares to be wicked livers, Idolaters, children of the Divill, visibly discovered; and yet allowes neither plucking up, nor restraining: which besides, must needs be the destruction of Common-wealths: *Ecclesiasticall*, in as much as the Text hath no distinction of Power, Civill, or Ecclesiasticall, (though speaking of the Church intentionally, it rather respects the Ecclesiasticall then the Civill) and saith indefinitely, That none must pluck them up, nor restraine them; which not onely destroyes the Censure of Excommunication, (as the Doctor afore said) but the Church it selfe; which, though Wolves and Foxes over-runne and waste it, hath no power so much as to restraine them, [" without trespasse (as this man " sayes) against the expresse command of Christ, who hath " reserved that worke to his harvest.] Is not this brave Divinitie?

3. To give him (or the Reader) further satisfaction, take the Parable in those particulars, as Argumentative; wee distinguish of the persons, who may challenge the power of *Restraining*. They are either private or publique: A private person, a servant, (as he was that asked the question, whether

he might pluck up, or restraine the Tares) hath not such power to punish or restraine Idolaters, or wicked livers? But if he say, A publique person, Civill, or Ecclesiasticall, hath not such power, he begs the question, and besides, discovers an *Anabaptisticall* Spirit, denying Magistracie and Ministry: To which he speakes very Suspiciously, *pag.* 7. in prosecution of this in the next Argument, when he sayes, [*The Magistrate, (so called)* marke, so called; as if there were none.

4. One thing more; even the letter of the Parable, though it allow not plucking up the Tares; yet in common practise, the Husband-men doe restraine and keepe them downe, by weeding Hooks, least they over-grow the Wheat: So, (which is our question) there is allowed a Restraining of Idolaters, and Heretiques, from Spreading their Infection, to the destruction of the Church. And now wee come to his last Argument.

"5. It is the most usuall thing for Christians indeed, to be "plucked up and restrained, though under other notions; "and that perhaps might be the Reason why Christ refused "to suffer any restraining president, though by a Tare-discerning servant: Nothing is more common, then to put a "Christian into a Beares skinne, when men intend to bait "him.

This was in part the Doctors feare and reason: If Heretiques get power, they will *persecute* the Orthodox Government; the Orthodox having power, must not *prosecute* Heretiques, but suffer them to range and ravine, and destroy Soules: Put it in second Table wickednesses; and see the absurdities: If Theeves and Traytors get power, they will persecute and destroy the just Magistrates Government: the Magistrate may neither punish nor restraine Theeves, &c. for feare of Retaliation: Againe, There is nothing more usuall than for Tyrants and wicked Persecutors, to pluck up and destroy godly Christians, under other notions then are true Government; godly Magistrates may not *prosecute*, (*persecution* is for Truth and the Gospels sake) damnable Heretiques, under their owne true Notions.

2. This

2. This Doctrine, well learn'd and practised, would prevent any Persecution at all; and so evacuate all those Prophesies of persecution; all that will live godly shall suffer persecution, &c. and all those promises made to the persecuted, and all preparations to it, by suffering graces, &c. For if there be no *prosecution* for the vilest Heresies, not so much as a Restraint; but a *Toleration* of all Opinions: I hope poore Truth shall have a Toleration granted her, as well as others; and then there will be no *persecution* by the publique Magistrate: which yet is especially fore-told, as the worst piece of persecution. [" Yee shall be brought before Kings and Rulers " for my names sake; Scourged in Synagogues, &c.] Had his Doctrine beene practised in the Primitive times, it might have prevented much of *persecution*; Had the Christians but said, Wee will not *prosecute* you for your Idolatries, or damnable Opinions, if wee get into place and Power of Government; doe not you *persecute* us; Tolerate you us, and wee will tolerate you: If God call men to suffer under Tyrants and Persecutors, minder what notion soever, he knowes how to deliver, support, crowne them for all their sufferings. And men must not cry downe the *Truths* of God, for feare, that if Tyrants get the Throne, they will make Christians suffer under other the vilest notions, even in *Beares skins*.

After he hath done with his five Arguments against the question stated at first; He starts an Objection which no wise man would make; and gives an answer (nothing to the present businesse) meerly to give himselfe an occasion, to let fall some drops of other poysonous Opinions, and to discover the corruption of his judgement.

1. He seemes to plead for Blasphemie, &c. when he censures the Parliament as an [" Oppressing Power; for their Or- " dinance lately renewed, for the restraining and punishing of " men, as Blasphemers, and Sectaries, for many Points conso- " nant with sound Christianitie.

2. He shewes himselfe againe a Skeptick, when he sayes: " [So confused is the judgement of the universall, that we

"cannot expect a concurrence of any partie considerable in "the Nation, in Principles of Christianitie.]

3. He places all Power of Government in the people, which is the next way to Anarchie; when he sayes: ["I hope "here's none that aspire to any power but what the people "shall invest them with, and may repeale, as they shall see "such their servants proceedings conduce to, or against their "common safetie, which by Nature all men are enabled to "determine.]

4. He Slanders *Presbyterians*, under the name of *Smectimnuus*; as Persecutors, ["as in their arbitrarily vestrie power, "having used violence, not onely to their fellow sufferers, "but towards even those who waited themselves to effect "their freedome,] whereas its evident to all the world, *Presbyterians* have had no Power, (and, never used violence to any) and that *Sectaries* have had the greatest libertie, or *licentiousnesse* rather, to vent their Errours; and have offered the greatest *Persecutions* by Tongue and Pen, in the most opprobrious, reproachfull Language that Hell it selfe could lend them; witnesse all those Scurrilous Pamphlets that have flowne abroad these three or foure last yeares; The Lord lay it not to their charge.

This being done, he comes againe to dispute in many places of Scripture more, and then to answer some Objections. The place is 2 *Tim.* 2. 24. ["The Servant of the Lord must "not strive (for his Master did it not) but be gentle; (gentle- "nesse, it seemes, best befits a Christian, and restraines the "rebellious) unto all men who oppose themselves (poore Na- "turalists, Heathens, Idolaters, &c.) and this simple way, is "the Lord Christs way of restraining. Though it confound "the wisedome of the wise, and be accounted an in-let to all "manner of Libertinisme, &c. He will have no unwilling wor- "shippers, no civill restrainings, &c.]

The *Gentleman*, it seemes, is well pleased with this Argument that he repeats it againe (though in other tearmes) for he said the same in his fourth Argument above, onely with some varietie and additions here: Wee might send him back thither

thither for his answer. But we adde: Note First, The misapplication, or misinterpretation of that Text: Wee are speaking of the Magistrates Power, and the Text speakes of the Qualification of a *Minister*, that hath to doe with Conversion of Infidells and Heathens: Secondly, If he will needs apply it to the Magistrate; "That he must *not strive, but be gentle unto all* "*men that oppose themselves*: He directly destroyes all Government, and denyes power to restraine the most wicked Theeves and Murtherers, &c. (for they must be dealt with as *gently* as others, to convert them) and how ever, opens a doore to *Libertinisme* in Church and State: Thirdly, And this he does expressely, when he sayes, ["*Christ will have no civill restraining*] Surely herein, either he speakes against his conscience, or he knowes not what he sayes.

And now againe he makes an *excursion* to abuse the Parliament, by whose Commission, he was once a Souldier, and to animate his fellowes in destructive wayes, wherein I purpose not to follow him; but consider what he sayes to some *Objections* against himselfe, and his owne Opinion.

Obj. 1. The *Jewish* Magistrates restrained Idolaters of old, and that as being against the light of naturall Government, they may doe so now.

"In answer to this; Let us examine the ground of Idola-"ters being punished; wee find it in these three things.

1. "That they never punished them till they were comman-"ded from Heaven to doe it, *Exod.* 22. 20.

But wee Reply; If that Commandement be according to the light of nature, it bound them before, though they knew it not, or practised it not: There are other Commandements there specified, which are according to the light of nature, the transgression whereof was punishable; though perhaps, not punished, till there were a setled Common-wealth: Now all Nations punished or restrained those that blasphemed their Gods: It being a principle of nature, that God must be worshipped alone, and that with his owne worship. And may be said of some transgressions of the Commandements of the second

second Table, which are according to the light of nature, that they did not punish them, till they were commanded from Heaven to doe it.

2. "The people, as well as the Magistrate, had an hand in "punishing the Idolater, *Deut.* 13. 9.

Repl. The hand of the people was in it; either as accusers; Thou shalt not conceale him, *vers.* 8. or as witnesses, as *Deut.* 17. 7. or as executioners, in helping to put him to death; but the man was brought to the *gates*, the *place* of Judgement, *vers.* 5. and so the condemning and *Judging* power was in the Magistrate.

3. "The punishment is exactly there described, and so wee "must not mangle it, if wee make that our Rule. Death even "to wives, or neerest relations, was here commanded.

Repl. There is a distinction to be made, betweene the Morall and Judiciall part of a Commandement in the Old Testament: When the substance of a Commandement is Morall, it binds ever; though the circumstances which are Judiciall, may be varied. It were easie to instance in severall Commandements, if it were needfull. But he goes on.

"All which indeed did lively represent, in every of these "particulars the power of Christ, and the Spirituall order of "his Church in the Gospell, &c. and therefore in order to "that worke, his servants are to converse with Idolaters, and "may have civill societie with them also, 1 *Cor.* 5. 10. *&c.*

This is the common evasion, to make all *Typicall* in the Old Testament: And thereupon some have quite dis-a-vowed any proofe from the Old Testament, and in time have come to cast off the New also, and are turned *Anti-Scripturists*. But I pray, may wee not (as *Anabaptists* doe) as well cast off the power of the Migistrate in punishing wickednesses of the second Table, and say, The Magistrates and their Acts of Power were all Typicall; and represented the power of Christ, and the Spirituall Order of his Church in the Gospell? For the rest of his answer, he seemes to distinguish betweene Converse, and having civill societie with Idolaters: If he take them for

for both one; its granted, and his Text allowes it; Necessitie of conversing, or having civill societie with them, especially in those times, when they were most Heathens, excused their societie; and may doe so now in the like cases: yea, Christians may Converse with them, to convert them in their owne Countries. But what's this to the point in hand, whether Magistrates Christian may restraine Idolaters in their owne Land, from exercising their Idolatrie openly, to the seducing of others, as well as the publique dishonour of God? Till this be proved, let him know, It is an *antichristian slander*, to say, ["That the Civill Sword in Spirituall Affaires, is (in "its owne nature) a Supporter of the *Beast*;] It hath beene so, by accident abused, the Magistrates themselves being *Antichristian*; But if the Magistrate be Christian and Godly, nothing is more destructive of the *Beasts* power, as experience hath proved; and nothing which the *Beast* doth more oppose, then the Magistrates power in Spirituall Affaires; as that which hath and doth, and will at last utterly destroy his Usurped Kingdome, *Rev.* 17. 16. Christs weapons are very good, and alone powerfull to make true Christians, but the Magistrates Sword is also usefull, to regulate them, when so made.

Obj. 2. But would you have Idolaters to dwell amongst us? men may then live as they list. To this he answers:

"I would indeed have all Jewes or Heathens, or what ever "Ignorants are native, as freely to Converse as Commerce "with you, without restraint upon Religious Causes; and "that you would consider, your selves might never have "beene Converted, if you should not so have beene freely "suffered, &c.

Repl. 1. What ever this man would have, I am sure the Apostle would not have Christians freely to Converse (which imports familiaritie, intimacie) with Idolaters, no not in Civill Affaires, 2 *Cor.* 6. 14. [*Be not* unequally yoked together (in Marriage; he meanes) *with Infidells or Unbelievers*; And *vers.* 17. Summon all Christians, *to come out from among*

 them,

them and hee *Separates*; and *touch not the unclean things*.

2. When he addes, [*without Restraint upon Religious Causes*] it may be meant there, First, That they shall have free liberty to come to our Assemblies to heare the Word, and that wee may discourse with them, as occasion is offered, to convert them; or, Secondly, That they shall have liberty to Erect Synagogues, or build Temples to Exercise their Idolatries, in Christian kingdomes, and ours be permitted freely to goe to their meetings, where great danger of corruption of ours (our nature being made prone to Hereſie and Idolatrie, as fruits of the flesh) than hope of our Conversion of them: If in the former sense he meane it, wee grant it; for otherwise, wee, or rather our fathers, had never but not Converted. They may come to us, as Heathens of old might Proselyte to the Jewes. If in the latter sense, it is (wee thinke) clearely against Scripture rule and the Saints practise. Wee may not goe to them to their Idolatrous Temple, nor make marriage with them, &c. nor yet suffer ours to be Seduced by them: And here comes in the Restraint wee speake of, by Superiours, Fathers, Masters, Magistrates especially; for the reason being the same, and perpetually Morall, it concernes the Christian Magistrate in the Gospell, as well as the Jewish Magistrate. Nor does this reprove Christ for providing no other meanes to restraine from Idolatry, (which he inferres.) For Christ hath provided other meanes, even this power of Superiours in the sense aforesaid. And I pray, did this man never heare of whole Churches, subverted by Hereticques and Idolaters? What thinks he of the seven Churches of *Asia*, and the *Roman* Church it selfe, which he acknowledges and calls Antichristian? Have not Seducers and Idolaters, by degrees, utterly subverted them? Yet they, whose names are written in the Booke of Life, shall be preserved unto Heaven, when the rest shall perish by his Toleration.

Obj. 3. But allow this, and wee may quickly have our Civill State subverted? He answers.

« To

"To this the experience of other Nations might bee a "sufficient answer: the *Hollanders* flourishing ever since they "suffered every man to worship according to his conscience, "even Jewes themselves, &c.

Repl. That *prosperitie* and flourishing should bee made a Marke of the *Goodnesse* of a State or Church, (by any but a Jesuit) is to me very strange. More, that the *Hollanders* should be made a patterne of a true Reformed State. And he may remember, that if the *Arminian* Errours had prevailed in *Holland*, but for a Toleration; It was feared they had ere long subverted the State, and reduced it into the King of *Spains* hand againe. As for other States, even the *Roman* it selfe, considered either as *Heathen Idolaters*, when they had a *Pantheon* of Gods, and every one suffered [*to worship according to his Conscience*:] or as *Antichristian* Idolaters; since they worshipped the Host and Images, they flourished in both Estates: And prosperitie is rather a Marke of a false, than a true Church: Yea, when *Rome* it selfe began to be Antichristian, all Histories tell us, how the State of the Empire, was subverted and taken from the Emperours, and given to the Pope.

"But (sayes he) observe, that whilest every man enjoyes "his libertie, it is his proper Interest, to endeavour the preser-"vation of that Common-wealth; for in that he preserves "himselfe, &c.

But (say I) this is Athiesticall, prophane Policie. Indeed, if there were no God, or nothing to be respected but mens own *Quiet* and Interest, this were a fine way: All Errours will reasonably well agree together. (as the Devills doe in Hell.) But if men have any conscience of their owne duties, in a *zealous* promoting of Gods glory, in an *earnest contending for the Faith once delivered to the Saints*, Jud. v. 3. or in a *charitable care* over the Soules of other men, this *Interest* would be quickly layd aside. Is it not the dutie of every Superiour, Father, Master, Magistrate, to advance the glory of God, and to secure the Soules of their Inferiours as well as their bodies? Concernes it not every faithfull Minister, Yea Christian, to maintain the

Truth, and oppose Error? This man speakes of a Matchiavilian politique Religion, without any *zeale* for God, any *charitie* to mens soules, where *selfe-love*, and selfe-quiet, &c. onely predominates. And if it be the dutie of every one, (as it is) *to contend earnestly for the Faith*, will not this meet with much opposition, by hereticall Spirits? And will not that cause the most *mortall* divisions, and so procure ruine to the Church first, and then to the State? Truth *must* oppose Errours: and Errours *will* oppose Truth: And if there be but one Truth, and many Errours, will not all Errours oppose that one Truth, though they tolerate one another? The reason is, Errours are but *Diversa*, Divers (for the most part) amongst themselves; but Truth and Errours are *Contraria*, Contraries, and can no more be reconciled, than Light and Darknesse. I shall give him but one instance; at *Rome* it selfe; where almost all Errours and Sects are tolerated, onely Protestants are not tolerated; because Protestant Truths oppose all Errours, *Romish* as well as others.

Now marke what will be the issue of such a *Toleration* as the *Gentleman* pleads for, *viz.* a *Subversion and utter Suppression of Truth, by the joyne opposition of all Errours at once*] And I am confident, this is the last and most desperate *Designe* of Antichrist, and his *Agitators* the Jesuits, to destroy this Church and State, and to subdue it unto *Antichrist*. They have tryed all wayes by *fraud* and *violence*, to effect this: nothing (blessed be God, will yet doe it. Now their last *refuge* is, a Toleration of all Religions; and Poperie, its hoped, shall have a place amongst them. Which if it be granted, I dare be a *Prophet*, that Poperie shall swallow up all the other Errours, and bring them all to it selfe; but poore Truth onely shall be denyed a Toleration. For whereas before, wee had onely or chiefly *Poperie* to oppose, now all the *Sects* and Errours will joyntly fight against us. And besides, All the *Sects* in some things agree with *Papists* alreadie: All the *Arminian* Points (which are *blanched* Poperie) having beene kept out at the *fore-doore*, are crept in at the *back-doore* of Connivence, and Preached and maintained

tained by most of the *Sectaries*, and new *Jesuiticall* Seducers. How easie then is it, for *Papists* and them to be reconciled in the rest, by a Jesuiticall subtile wit? So in the *last ruine*, Poperie will be predominant. Yea, those very men, that now cry up *Toleration*, when once they have gotten power, will cry downe Toleration, not onely of true Protestant Religion, but also of any *Sect*, unlesse it comply with their ends, as experience tells us, in their owne Countries. They that now cry out of *Persecution* of their Errours, will be the greatest Persecutors of the Truth. Oh the *Stupiditie*, shall I say, or *giddinesse* of the people of this Nation! who are *bewitched* with Jesuiticall Counsells, to hasten their owne and our ruine. Oh that the honest men in the Armie, would but see how they do, not onely the *Cavaliers worke* in the State, but the *Jesuits worke* also in the Church, to the destruction of both. The Lord awaken and open their eyes betimes, to see the things that belong to their and our Peace, before it be too late, and they be hid from their eyes.

"Yet further: A State (sayes he) cannot be subverted, "but either by force, or by a generall consent. The force is "easily prevented, when the first thirtie men, meeting in "Armes, for such an end, are by the Law Traytors, and may "be proceeded against accordingly: And no man can ima-"gine it possible to subvert the State by a generall consent, "when there will be such varietie of judgements, and every "man is free, and in feare of a change, least he be a loser "by it.

In answer, wee say, First, a State may be subverted by *fraud* and subtiltie, and that's the way now in *Agitation*: But secondly, I am glad to heare him say, ["Force may easily, "(marke that, easily) be prevented, when the first thirtie men "meeting in Armes, are by the Law Traytors, and may be "proceeded against accordingly.] I feare the Armie will give him little thankes for this Discoverie. For what is the great pretence for all the irregular motions of the Armie, but an *impossibilitie* to prevent the *Force* of the contrarie partie, had

the *Treatie* gone on effectually? And this friend of theirs, sayes plainly and honestly; *Force* may *easily* be prevented by such a Law. Such a Law there is not yet established, but such a Law was intended in the Propositions to the King; and if this might easily prevent Force; all pretences of Impossibilitie are hereby made voyd. Let all the people heare this. Thus God catches the wise in their owne craftinesse, and makes them betray themselves. Thirdly, But may not a State be subverted by consent? No: [*"because there will be varietie of judge-"ments, &c.*] There may be varietie of judgements, and all differing from the Truth; but who knowes not that Errours agree in the root; and most of them bordering upon Popery, (which is naturall in many points to all men, as might be proved) how easie then is it to reconcile them all against the Truth, to the subversion of the *Church* first, and the *State* next. Nor need they feare a *change*, or to be *losers* by it; for all Sects (its observable enough) propound one common end to themselves, *Libertie*; and Poperie is a Religion of Libertie enough: and to no losers by it.

Obj. 4. There is one Objection more come lately to his knowledge, and that is this: How can it be called an Agreement of the people, when many thousands (otherwise faithfull) in conscience cannot subscribe to it; if you dis-allow of this Civill Restrictive power, &c. He sayes,

"That the Title of (Agreement) imports nothing without "Relation to the Substance following, which is, for the "foundation of Future Peace and Freedome: and he that "layes a foundation of slaverie, to please Oppressours, when "he proclaims our Freedom, shall not answer that Agreement, "but the carnall heart of a deceitfull Tyrant. Nor deserves "he to be accounted faithfull, but deprives himselfe of pro-"fered Privilege and Freedome, that cannot subscribe or "agree thereto, except he may make all others his slaves, &c.

This is plaine dealing indeed; Here he tells us, Fully, That *Restrictive* power, is Oppressive, Tyrannicall, Antichristian; which yet is proved, to be the very *ordinance* of God, unlesse

he will say, That Restrictive power in the Jewish Magistrates, was Oppressive, Tyrannicall, Antichristian: The *Consciences* of those Times, ought no more to be *restrained* or compelled, than now under the Gospell. Secondly, He tells you what you must trust to, be you otherwise never so *Faithfull*; If you cannot in conscience subscribe that *Agreement*, you must not be accounted *Faithfull*, nor may you expect any Priviledge or Freedome; So that the more *Faithfull* and Conscientious a man is, the more he deprives himselfe of the *proffered Freedome*, (which is by another discovered to be present *Slaverie*.) And the more false and loose a man is, the more benefit shall he have by that *Agreement*, a Libertie of Conscience to professe what Errours he will, and a Licentiousnesse of life to doe what he list, being himselfe made a Judge of his subscribed Agreement. Besides, he seemes to contradict here what he granted above, a *Libertie to every man*, pag. 14. *to worship God according to his Conscience.* Which, if it must be granted to all; (as by his Doctrine it must) why shall not those that have beene *Faithfull*, who cannot in *Conscience*, consent or subscribe to that *Agreement*, have their *Libertie* of Conscience as well as others? But I pray, *Christians*, take notice what you shall expect from these *Jesuiticall* Designes. You shall be *tolerated* so long as you agree with them, in their *Destructive* Principles, and when they have gotten you into such a *snare*, that you can in *Conscience* proceed no further, farewell your Priviledges and Freedome. You shall then be made the vilest slaves to *Jesuiticall* Lusts, and your pretended Toleration end in Intollerable *slaverie*, and bitterest *persecution.* Consider what I have said, and the Lord give you understanding in all things.

M. *Ashurst*, his Reasons, &c.

FINIS.